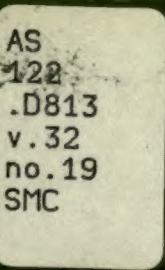


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ROYAL IRISH ACADEMY

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H. J. LAWLOR

A CHARTER OF DONATUS, PRIOR OF
LOUTH



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	XXVII. (1908-9)		
	XXVIII. (1909-10)		
	XXIX. (1910-11)		
	XXX. (1912-13)		
	XXXI. (Clare Island Survey.)		
	XXXII. (Current Volume.)		

In three Sections like Vol. XXIV.

XIX.

A CHARTER OF DONATUS, PRIOR OF LOUTH.

BY REV. H. J. LAWLOR, D.D., LITT.D.

PLATE XXVIII.

Read APRIL 26. Published AUGUST 16, 1915.

IT is nearly two years since I introduced to the notice of the Academy a Charter of the Priory of St. Mary, Louth, preserved among the muniments of the Marquis of Ormonde at Kilkenny Castle. I endeavoured to show that it may be assigned to the year 1187-8, and that it is of considerable interest from an historical point of view. Shortly after it appeared in the *Proceedings*¹ Lady Constance Butler was so kind as to send me a transcript of another charter of the same Priory. It will be included in the Calendar of the Ormonde Deeds which is being prepared for the Historical Manuscripts Commission by Dr. H. F. Berry (no. 332); but its interest justifies the printing of the text and a discussion of its contents.

In the following copy the contractions of the original are expanded.

Donatus miseracione diuina lugdonensis ecclesie dictus prior et tocius loci eiusdem conuentus Vniuersis sancte matris ecclesie filiis ad quos presentes literè pervenerint salutem in christo. Nouerit huius universitas vestra nos assensu et communi consilio tocius capituli nostri concessisse et quietas clamauisse [Rogero Pipard et heredibus suis] presentaciones et donaciones omnium ecclesiarum et decimarum tocius cantedri(!) de mucherne² excepta tercia parte decimarum de blado. et de lana. et de agnis. de feudo .v. militum scilicet. de feudo vnius militis apud Ros. et de feudo quatuor militum de dominico de douenacmain. quam

¹ Vol. xxxii, Sect. C, p. 28.² This word might be read 'matherue.'

terciam partem prefatus Rogerus pipard caritatis intuitu ecclesie nostre in puram et perpetuam elemosinam concessit et sigilli sui munimine confirmauit. Et ut hoc ratum et inconcussum in posterum permaneat testimonio impressionis sigilli capituli nostri corroboravimus. His testibus. Toma episcopo de clocker. Illario subpriore. Gille Furs soler Simone de clintune. Radulfo derepenteni Willelmo geraun. Matheo de Fulesaga. Roberto persona de adherdet. et multis aliis.

Attached to the Charter is an excellent impression in green wax of the capitular seal of the Priory. Surrounding a representation of the Mother and Child is the legend, of which only a couple of letters are lost:

✠ S^o C[AP]LI CANONICORVM SCE MARIE DE LVGVE.

The Virgin holds a lily in her right hand.

The Charter, it will be seen, is a grant of the advowsons and tithes of the cantred of Mucherne, saving¹ the third part of the tithes of a fee of one knight at Ros, and of a fee of four knights out of the lordship of Douenacmain. These denominations can be identified without difficulty. Among the Fiants of Queen Elizabeth, there is a lease to John Wakely of certain "rectories and spiritualities" which had belonged to the suppressed monastery of Louth.² The list of them includes "Megherosshe and Donagmayne." There is also a lease to Edward Moore,³ which mentions, among other denominations, "the rectory of Maghyrcloo, in Inferny, half the rectory of Rosse, called Maghyrrosse, in Inferny, lands of Capperaghe, with half the parsonage of Donnaghanney, in Inferny." Here Donnaghanney appears to be an *alias* of Donagmayne,³ and Rosse is expressly stated to be an *alias* of Maghyrrosse. Thus the Ros and Douenacmain of our Charter are undoubtedly the parishes of Magheross (in which is the town of Carrickmacross) and Donaghmoyn, both in the barony of Farney, Co. Monaghan. It is not without interest to observe that Wakely's lease proves that before the sixteenth century they had returned to the ownership of the Priory, from which they were alienated by our Charter. Their history is so far parallel to that of the

¹ No. 1312 in the Calendar published in Reports xi-xxii of the Deputy Keeper of the Public Records of Ireland.

² *Ibid.*, no. 1723.

³ It is so regarded in the index to the Fiants.

Church of Clonkeen.¹ The cantred of Mucherne evidently included both Ros and Douenacmain; and since the two parishes just named make up the greater part of the barony of Farney, it would appear to have been coextensive, or nearly so, with that barony. Farney (Fearnmhagh), in fact, is sometimes called by what I suppose is the tautological name of Magh fearnmhaighe,² the dative case of which (Maigh fhearnmhaighe: *f* quiescent) would readily give rise to the form Mucherne.³

By a curious blunder of the scribe, the name of the grantee has been omitted; but it can be supplied from the context, and I have accordingly inserted the missing words in the text, enclosed in brackets. He was that Roger Pipard whose name appears so frequently in the Chartulary of St. Mary's Abbey, Dublin. It is probable that a member of the Pipard family received a grant of Farney from Prince John in 1185,⁴ and it is practically certain that the Castle of Donaghmoyne, which was erected in 1193,⁵ was built by a Pipard, probably Roger or Peter.

The date of this Charter of Donat, Prior of Louth, cannot be fixed with the same accuracy as that of the companion charter of Bishop Cristin. But I believe it may be determined within narrow limits. In the first place, the character of the script, the form of the letters on the seal, and, above all, the mention of Roger Pipard in the body of the document point to the end of the twelfth century or the beginning of the thirteenth. These, however, are vague indications; for more definite clues we must turn to the list of witnesses.

Of these the first is Thomas, Bishop of Clogher. It will be remembered that from the death of Gillacrist I (Christianus) in 1139, or from a somewhat earlier year, to the death of Gillacrist II (Cristinus) in 1193, the bishops of the diocese of Uriel were seated not at Clogher, but at Louth.⁶ The fact that our Charter is witnessed by a Bishop of Clogher therefore proclaims it to be not earlier than 1193. But, further, Sir James Ware tells us that Cristinus was succeeded by a certain Maelisa, son of a bishop named Mac Maoil Ciaran, and that this Maelisa, who had been Abbot of Mellifont, presided over the diocese for four years.⁷ This implies that Maelisa's episcopate ended in

¹ *Proceedings, l.c.*, p. 38.

² For references see Hogan, *Onomasticon*, s. v. Mag fernmhaighe. But see note, p. 323.

³ Place names are commonly in the dative.

⁴ G. H. Orpen, *Ireland under the Normans*, ii, 119, 123. See also *Journal of Royal Soc. of Antiquaries of Ireland*, xxxviii, 263.

⁵ *Annals of Loch Clé*.

⁶ *Proceedings, l.c.*, p. 29f.

⁷ *De Praesulibus Hiberniae Commentarius*, Dublin, 1665, p. 45 (Harris, *Ware's Works*, i. 181).

1197. From what source Ware derived his information I do not know.¹ But he must have had some authority; and his statement is confirmed by the *Annals of Lough Cé*, which under that year place the death of Ua Maoil Ciarain, Bishop of Uriel.² We may assume therefore with little hesitation that Cristin's immediate successor in the bishopric of Uriel was Maelisa Ua Maoil Ciarain (O'Mulkerin), and that he died in 1197. Whether his see was at Louth or at Clogher we need not inquire. It suffices for our purpose that his name was not Thomas, and that consequently the charter of which Thomas, Bishop of Clogher, is a witness, cannot be earlier than 1197.

There can be no doubt that by the year 1218 the see of the diocese had been transferred from Louth to Clogher, for under that year is recorded in the Annals the death of Gilla Tigernaigh MacKilronan, Bishop of Clogher. From 1218 onwards the see has always been at Clogher, and we have a long list of bishops of that place, the substantial accuracy of which can scarcely be disputed. It is a curious fact, however, that no Bishop of Clogher, early or late, has hitherto been known who bore the name of Thomas. Where can we find a place in the succession for the Thomas, Bishop of Clogher, of our Charter? Most probably before Gilla Tigernaigh MacKilronan. It is true indeed that the few years following the death of MacKilronan, are not closed against him, for we do not know the date of the consecration of Donough O'Fury, who was translated to Armagh in 1227³; and it is just possible that he was not the immediate successor of MacKilronan. But an examination of the names of the other witnesses will show it to be very unlikely that the Charter can be as late as 1218.

In a former paper⁴ I argued that the date of the grant of Bishop Cristin to Peter Pipard, referred to above, is 1187, or the spring of 1188. I was obliged, however, to admit that it might be somewhat later. I may claim to have established the fact that it was executed before the last occasion on which Gilbert Pipard and Bertram de Verdun were together in Ireland. But though I showed that Verdun left this country, probably for the last time, in June, 1188, and that Pipard had settled in England by September, 1189, I was unable to give rigorous proof that Verdun did not occasionally re-visit Ireland, or that he could not have met Pipard there late in 1188 or in the

¹ The only document which he cites is an instrument of which there is a copy in the *Crede Mihi* (ed. Gilbert, p. 70). It is a release of M., Bishop of Louth, to John (Comyn), Archbishop of Dublin (1182-1212). So far as I can see there is nothing to show that this M. may not be Maelisa O'Carroll (Bishop of Louth, † 1187).

² In *Proceedings*, l.c., p. 30, note 9, I displayed unnecessary scepticism about this entry in the Annals. I had not taken account of Ware's obviously independent evidence.

³ *Cal. of Close Rolls*, 1224, p. 201.

⁴ *Proceedings*, l.c., p. 32f.

following year. I am now, however, in possession of evidence which tells strongly against that hypothesis. It appears from the Pipe Rolls of England that from 1185 to 1189 Gilbert Pipard was sheriff of the Honour of Lancaster.¹ For nearly four years he executed this office by deputy, employing for that purpose his brothers, Hugh and Peter Pipard.² It has been suggested³ that this arrangement was due to the demands made upon Gilbert by his duties as justice itinerant. But it is clear that his residence in Ireland during those years—he had accompanied Prince John thither in 1185—would suffice to explain his inability to do the work of a sheriff in England. Now, from Michaelmas, 1188, he acted as sheriff in person.⁴ This continued till after the death of Henry II in July, 1189, when he surrendered his office. We may conclude that from September, 1188, to July, 1189, Gilbert Pipard was not in Ireland. At any rate his visits must have been rare and brief; and the chance that he met Bertram de Verdun there is so remote as to be negligible.

I take it, therefore, as proved that Cristin's Charter must be dated, at the latest, early in 1188. Now, it has one witness, or, as I rather believe, two witnesses in common with our Charter. The name of Matthew de Fulsae re-appears in the slightly variant form, Matthew de Fulesaga, and Robert the clerk is probably identical with Robert the parson of Ardee.⁵ Thus it would seem that our Charter was written not many years after 1188, and that it cannot be brought down to 1218.

This conclusion is confirmed when we examine Ralph de Vernon's grant of Balisconan to St. Mary's Abbey, Dublin.⁶ This document is proved by external evidence to be earlier, perhaps considerably earlier, than 1216.⁷ Indeed, it seems to be but little later than 1188, for of its eight witnesses no less than three are found among those of Cristin's Charter—Richard de Heddeshoure, Geoffrey Sturmin, and Matthew de Fulsiage. This coincidence

¹ W. Farrer, *The Lancashire Pipe Rolls of 31 Henry I and of the reigns of Henry II, Richard I, and King John*, 1902, p. 53ff. This book, for my knowledge of which I am indebted to Dr. James Wilson, gives extracts from the Pipe Rolls relating to Lancashire for the closing years of Henry II, not yet included in the publications of the Pipe Roll Society.

² *Op. cit.*, p. 53, 31 Henry II (Michaelmas, 1184, to Michaelmas, 1185)—“Gilbertus Pipard, Hugo frater eius pro eo reddit compotum”; and similarly, p. 58 (1185–6); p. 62 (1186–7), and p. 67 (1187–8)—“Gilbertus Pipard, Petrus frater eius pro eo reddit compotum.” Note that here the fact is established, which with Mr. Orpen (*Journal of Roy. Soc. of Antiquaries of Ireland*, xxxviii, 244) I left doubtful, that Gilbert and Peter Pipard were brothers.

³ By Mr. Farrer, *op. cit.*, p. 56. I have not found evidence that Pipard was an itinerant justice as late as 1185.

⁴ *Ibid.*, p. 72—“Gilbertus Pipard reddit compotum.” See also Mr. Farrer's note, p. 73.

⁵ Possibly the Simon of Cristin's Charter was Simon de Clinton. See next paragraph.

⁶ J. T. Gilbert, *Chartularies of St Mary's Abbey*, i, 5a. ⁷ *Proceedings, l. c.*, p. 39.

is the more remarkable inasmuch as the two deeds are concerned with different districts and different religious houses. It is explicable by proximity of date, on the supposition that the three witnesses just named were retainers of the Pipards, of whom Vernon was a sub-feudatory. Now, Vernon's charter has also two witnesses in common with Donat's—Simon de Clinton and Matthew de Fulsiage.

I have discovered no mention of Fulsiage except in the three deeds here referred to. Simon de Clinton appears also as a witness in a group of three deeds—all grants of Ralph de Repentini (one of our witnesses), and of nearly the same date.¹ I am inclined to think they may belong to the years 1194–1196; but they may be as late as 1213.² I have not found Clinton's name elsewhere.

¹ The Charters numbered 12, 13, 14 in Gilbert's *Chartularies of St. Mary's Abbey*, vol. i, pp. 37–39. The ten witnesses of no. 14 and the eight of no. 13 are found in nearly the same order among the thirteen of no. 12. No. 14, however, is somewhat later than no. 12; for in the latter a witness named Radulfus is simply "clericus de villa Macgarm"; in no. 14 he has become "Magister Radulfus." He is probably the same as "Magister Radulfus canonicus S. Patricii Dublin" in a confirmation charter of Peter de Repentini (*ib.*, p. 41), identified by Gilbert with Ralph de Norwich, who is said to have been Canon of St. Patrick's in 1227, and who was still Canon in 1256 (A. Theiner, *Vetera Monumenta Hibernorum et Scotorum*, 71f.). It is more probable that he was Ralph de Bristol, who was already a prebendary when he was appointed Treasurer in 1218. He became Bishop of Kildare in 1223, and died in 1231.

² No. 14 appears to have been confirmed by Eugenius, Archbishop of Armagh, in the Synod at Drogheda in 1215 (Gilbert, *op. cit.*, i, 150, 155). But the grant must have been at least two or three years earlier, since one of the witnesses is William Petit, who died in 1213 (*ib.* ii, 312). It is not improbable, in fact, that the confirmation was sought from the Archbishop when he succeeded in getting temporary possession of the district south of Carlingford Lough, and may have been given many years after the original grant. All the charters in the group have two witnesses in common with Vernon's charter mentioned above (*ib.*, i, 55); but the substitution in all of them of Galfridus de Hadeshore for Ricardus de Hadeshore, who witnessed both Vernon's charter and Cristin's charter of 1188, points to a slightly later date. A clue is perhaps given by the fact that in nos. 12, 13, William Petit takes precedence of Roger Pipard, Repentini's superior lord, while in no. 14 the order is reversed. This is explained if Petit was justiciar when he witnessed nos. 12, 13, but had ceased to hold office when he witnessed no. 14. Now, Harris states (*Ware's Works*, vol. ii, *Antiquities*, p. 102), on what authority I do not know, that he was justiciar in 1191. That he was joint justiciar with Peter Pipard appears from a document (Gilbert, *op. cit.*, i, 143) which, because it is witnessed by John Bishop of Leighlin, Mr. Orpen (*Ireland under the Normans*, i, 16; ii, 114) would date as late as 1198. There is, however, some reason to believe that there was a John Bishop of Leighlin c. 1192, and no reason to assume that there was not. Hence, this document may quite well be placed as early as 1192, though it can easily be shown that it is not earlier. Further, there is independent evidence that Petit's colleague, Peter Pipard, was justiciar in 1194, when he was disgraced (Annals in T.C.D. MS. E. 3. 20, p. 135). And finally, Hamo de Valognes was justiciar from 1196 (Orpen, *op. cit.*, ii, 113). These facts hang well together, and they tend to show that Valognes succeeded Petit as justiciar in 1196. If no. 14 belongs to that year, it may be concluded that apart from our Charter all the known documents in which Simon de Clinton is mentioned are prior to 1200.

These considerations point to a date for our Charter little, if at all, later than the year 1197.

The form of our Charter is, in essentials, identical with that of the instrument issued by Bishop Cristin and Prior Thomas some ten or twelve years previously. The only difference that need be mentioned is the disappearance of the name of the bishop from the first clause. The reason of this omission is obvious. The see of the diocese of Uriel had been transferred from Louth to Clogher; and the canons of St. Mary's Priory had in consequence ceased to be the chapter of the diocese, and the bishop was no longer their abbot. It is not improbable that the secular chapter of Clogher had already been founded. It was certainly in existence a quarter of a century later, and by that time had a Dean, a Precentor, and a Chancellor.¹ The bishop, accordingly, is not the principal member of the body which makes the grant. He acts as a witness, and by so doing, according to a usage of which there are many examples in deeds of this period, signifies his assent to the alienation which was being made by the Priory.

It must not be assumed, however, that because the canons of Louth had ceased to be the chapter of the diocese, they had renounced all the privileges which were usually regarded as belonging to a cathedral chapter. They almost certainly elected the bishop who transferred the see, and it is at least possible that they claimed the right to elect his successors. On the promotion of the Bishop of Clogher to the Primacy in 1227,² there was a dispute about the election of his successor.³ At the Roman curia the charge was brought against Nehemias O'Bragan—the Bishop who eventually got possession of the see—that he had been elected by some married clerks and one regular canon, in contempt of the three dignitaries of Clogher Cathedral. His counter-statement, that he had been elected by the Dean and clergy, involves the admission that he was not the nominee of the majority of the chapter of Clogher; and the mention by his opponents of the "one regular canon" gives plausibility to the suggestion that the canons of Louth had taken part in or exercised an influence on the election. The significance of the charge against him may even lie in the word "one": only one canon, and not a majority of the body, had voted for him. It would appear, therefore, that for a considerable time after the removal of the see from Louth, the Augustinians of that place, if they did not elect the bishops, claimed the right to take part in the election with the new chapter.⁴

¹ Theiner, *Monumenta*, p. 35ff. ² *Cal. of Close Rolls*, 1224, p. 201. ³ Theiner, *l.c.*

⁴ Similarly the Augustinian canons of Holy Trinity and the secular canons of St. Patrick's made a joint election of the Archbishops of Dublin. And a similar custom was maintained in the diocese of Bath and Wells.

I mention this because it may help us to answer a question which will naturally be asked, Do we know anything about this Thomas, Bishop of Clogher, for whose episcopate our Charter is at present the only available evidence? I would suggest that he was no other than the Prior Thomas whose name follows that of Bishop Cristin in the charter of 1188, and that he was elected bishop by his own canons. It is at least a curious coincidence that eighteen or twenty years after the date of our Charter there was another election to the bishopric of Clogher, and that the bishop elected again bore the name of a Prior of St. Mary's. Donat, or Donough, O'Fury became bishop, it seems, in 1218; and the prior whose name stands at the head of our Charter was also called Donat. If we assume that they were the same person, we can give a reasonable explanation of an otherwise puzzling incident in the history of the diocese of Clogher. Not long after the departure of the Bishop of Uriel from Louth to Clogher,¹ the Archbishop of Armagh laid claim to that part of his diocese which now constitutes the county of Louth. Shortly after his appointment as Bishop, Donat entered the lists against the Primate, Luke Neterville, in defence of his jurisdiction over the disputed area.² But in 1227 he himself became Archbishop. He at once obtained from the Crown a union of his new with his old diocese, and refused confirmation and consecration to his successor at Clogher.³ But when the union proved ineffective, he incontinently revised his opinions on the question of jurisdiction, and claimed "the Priory of Louth and the other churches situated between Carlingford Lough and the midst of the waters of the Boyne" as belonging to the see of Armagh. Ambition may in part account for this sudden change; but both it and the ultimate success of Armagh in the contest are more intelligible if Donat was a former Prior of Louth, anxious to maintain his old connexion with the canons, and sure of their support in his designs. The words quoted above from a contemporary document prove that the question really at issue was to which see the Priory of Louth owed allegiance. The Priory was, in fact, the principal religious establishment of the district, and its canons formed the bulk of the parochial clergy.⁴ Their wishes as to the bishop under whose jurisdiction they should serve must have had a considerable influence in determining the result of the contest. This being granted, it is instructive to note the course of the long struggle.

¹ For this note of time I can only claim antecedent probability; for a document quoted by Father Gogarty to prove that the controversy between Armagh and Clogher began before the end of the twelfth century (*Irish Theological Quarterly*, iv, 297) does not seem to me relevant to his purpose.

² Theiner, *l.c.*

³ *Cal. of Patent Rolls*, 1225, p. 166.

⁴ *Proceedings*, *l.c.*, p. 35f.

The claim of Armagh to jurisdiction over the Priory was apparently put forth at the very beginning of the episcopate of Thomas, or a few years earlier. But he seems to have been able to maintain his position against the Primate. It was in the time of his successor, Gilla Tighernaigh MacKilronan, that Archbishop Eugenius MacGillaweer so far succeeded in asserting his claim as to hold a synod at St. Peter's Church, Drogheda.¹ Even after this Bishop Donat was able to renew the contest, and to keep Archbishop Neterville at bay. And, on the other hand, it was this same Donat who, as Archbishop, achieved the final victory for Armagh.² In every case where a former Prior of Louth was one of the disputing prelates, he was the more successful of the two.

My hypothesis, that Priors Thomas and Donat were successively promoted to the Bishopric of Clogher, is of course not established. But it is, perhaps, sufficiently plausible to be worthy of consideration. It may be proved or disproved as further evidence comes to light.

But in another respect the Charter throws welcome light on the early history of the diocese. A register of Clogher, quoted by Mr. Goddard H. Orpen, tells an interesting story about the building of Donaghmoyne Castle. In Mr. Orpen's translation it runs thus:—

"About the year 1200 Richard Pipard, baron of Ardee, at the coming of the English to Ireland began to build a castle on the lands of the Bishop at Donaghmajdeaden, where now his castle is; and when the Bishop heard this, he came and denounced the new work. When the baron would not give up his undertaking, the Bishop robed himself in his pontificals, entered the ditch, and, lying on the ground, threw himself in the way of the diggers. When they were unable to work—for none of them would lay hands on the bishop—the baron himself came, and with his own hands dragged the bishop out of the ditch. The bishop crying aloud cursed the baron, so that the baron was in the first place struck with leprosy, and afterwards died, and on account of this, as is believed, none of his posterity possess, or ever shall possess, the said lands."³

This story in its details is unhistorical. But for our purpose it is most

¹ Gilbert, *op. cit.*, p. 155.

² I cannot find any document after his death which proves that the contest was still proceeding. A mandate of 1243, ordering an inquiry into the demand of Archbishop Albert for restitution of the vill of Drogheda and the manor of Nobber (*Cal. of Docs. relating to Ireland*, i, 2618), cited by Father Gogarty (*l.c.*, p. 301), has surely nothing to do with it.

³ *Jour. of R.S.A.I.*, xxxviii, 263, from Brit. Mus. Add. MS. 4789, p. 109.

interesting to note that it preserves a tradition that the castle stood on land which originally belonged to the Bishop. Our Charter, on the contrary, represents the advowsons of the churches of Donaghmoyne as the property of the Priory of Louth. The tradition embodied in the story and the evidence of our Charter are nevertheless consistent with each other. For a study of the documents, and especially of Cristin's Charter of 1188, has led us to the conclusion that the chapter of the Bishop of Louth consisted of the Augustinian canons of St. Mary's. This, as I have already shown, involves the supposition that the Bishop, as long as he remained at Louth, had no separate property. The possessions of the Bishop were the possessions of the Priory. When in the story which I have quoted we are told that Donaghmoyne was episcopal property, we are given to understand that it was the property of the Bishop as head of the Priory, or, in other words, of the Priory itself. But when the Bishop retired from Louth to Clogher, he ceased to have a direct interest in the possessions of the Priory. Hence we are not surprised to learn from Donat's Charter that the Prior and canons, with the assent of the Bishop of Clogher, dealt with the advowsons of Donaghmoyne as though they belonged absolutely to themselves. Donat's Charter confirms the theory which was in the main based upon the Charter of Cristin.

I may conclude this paper by correcting an error into which I fell in my account of the Charter of 1188. By that Charter the Bishop, Prior, and Convent granted certain presentations with the assent and counsel of the Chapter. Assuming that the Convent and the Chapter were the same body, I found this difficult to understand; and I offered as a solution of the difficulty the suggestion that the form of the Charter was imperfectly adapted from that used by a Bishop whose Chapter was not constituted on the Augustinian model.¹ That explanation, inasmuch as it is inapplicable to the Charter now under consideration, in which a similar assent clause is found, is plainly incorrect. A communication from my friend, Dr. James Wilson, who has made a special study of Augustinian foundations, enables me to substitute for it the true account of the matter. The Convent and the Chapter were not the same body. The former consisted of those canons who were in residence at the Priory; the latter included those who were in charge of churches outside the Priory. An instrument ran in the name of the Prior and Convent; but it was ineffective without the assent of the entire Chapter.

¹ *Proceedings, l. c., p. 35.*

In this connexion it may be observed that the seal attached to Donat's Charter is described, both on the seal itself and in the text of the document, as the seal, not of the Convent, but of the Chapter of the Church of St. Mary. The seal of Bishop Cristin's Charter is lost, but in the text it is described as "sigillum nostrum," which is naturally construed to mean the seal of the Bishop, Prior, and Convent. Whether this difference of form should be regarded as significant, I do not know.

I have to thank the Marquis of Ormonde for permitting me to publish the Charter, and to have the photograph taken, a reproduction of which illustrates this paper.

4

NOTE ADDED IN THE PRESS.

Mucherne is possibly Cremorne (Crich Mughdhorna), if we may assume that that territory was as extensive in the twelfth as in the seventh century. See Reeves, *Adamnan*, p. 81, note *d*. But the identification suggested above, p. 315, seems more probable.

contraria divisione dividit in dicitur ecclie sancte ap. 1 Cor. 10. 32. Unde si facias
actus illorum ad gloriam vestram sit hoc ipso. Alioquin haec vestrum est alius et
cetero non est enim secundum spiritus sancti statim ut sententia signata est. Quoniam ceteris et deinceps
ceteris etiam quodcumque actus facies secundum spiritus sancti sententia est. C. istud
est. De feude vero milieo et lassu et de laude pauperum et de status de laude pauperum. quoniam
laudem pauperum laudem denuo tecum habeat ipsa et laudem denuo tamen et ceterum et laudem. Cum in primis
laudem habeat. Et in laudem et ceterum. Prologus fuit in laudem et ceterum. Et in laudem et ceterum.
Et in laudem et ceterum. Et in laudem et ceterum. Et in laudem et ceterum. Et in laudem et ceterum. Et in laudem et ceterum.
Et in laudem et ceterum. Et in laudem et ceterum. Et in laudem et ceterum. Et in laudem et ceterum.



LAWLOR—CHARTER OF DONATUS, PRIOR OF LOUTH.

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